CHINA BULLETIN

of the

FAR EASTERN OFFICE

Division of Foreign Missions, NCCC/USA

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HANGE OF ADDRESS

This time not yours, but ours! Beginning September 28, the address of the China Bulletin, nd of the Far Eastern Office, will be 475 Riverside Drive, New York 27, N. Y. This is the ad- ress of the new Interchurch Center -- better get it memorized.

HINA BULLETIN MICROFILM

The Far Eastern Office began issuing China Bulletins on February 24, 1947. Volume I con- ists of 124 mimeographed releases, #124 (February 12, 1952) being the last regular Bulletin in nimeographed form. After that the China Bulletin was printed in its present format, the rest of 952 being Volume II, 1953 Volume III, etc.

The China Bulletin from its inception on February 24, 1947 to the end of 1958 can now be ecured on one 35 millimeter film for $6.50 plus postage, from the Graphic Microfilm Corpo- ation, 115 Liberty Street, New York 6, N. Y. This film will also contain a Subject Index of pproximately 20 pages for convenient reference.

This Subject Index will later be made available in mimeographed form for use with files f the Bulletin, to facilitate the finding of material in back numbers. Announcement will be nade when it is ready for distribution.

HUNGARIAN CHURCH DELEGATION

The June 22 Tien Feng gives more details about the Hungarian church visitors to China, whom we mentioned in the August Bulletin. The delegation consisted of a Reformed Church bishop, Bartha Tibor (Chairman of the group), a Lutheran bishop, and two Reformed Church pastors. One of these latter is called the interpreter, so he evidently could speak Chinese. In Peking the two bishops preached at Teng Shih K'ou and K'ang Wa Shih churches respectively (two of the four remaining open in Peking). Both bishops urged their congregations to "love God, love men, and uphold socialism."

On June 9 the party left Peking, accompanied by Li Shou-pao, who is described as Execu- tive Secretary of the International Committee of the Three Self Movement, to go to Nanking. There they were met by Nanking Theological Seminary President Ting Kuang-hsun, Kiangsu Province Three Self Chairman Ting Yu-chang (He is also Vice-President of the Seminary, and former President of the North China Theological Seminary), Vice-chairman of the Nanking Three Self Committee Han Wen-tsao (a YM Secretary), and Pastor of the Central Road Church Li Hsing-san. There they visited an automobile factory, and the Theological Seminary, and

Issued bi-weekly to keep mission boards and missionaries informed on Christian work in China. Information from Chinese church magazines and other Chinese sources is passed on as objec- tively as possible, with a minimum of interpretation. When interpretation is necessary, it is en- closed in parentheses as the comment of the editor. ANNUAL RATES: Domestic, $2.50; Over- seas, Firstclass $4.00, Secondclass $3.00. Airmail $5.00 in 15¢ zone, $7.00 in 25¢ zone.

Bishop K. H. Ting entertained them at a feast. But they could not have spent much time in Nanking, for on the 11th they went on to Shanghai, where they remained seven days. They were met at the train by Three Self Chairman Y. T. Wu, the national Chairman of the International Committee of the Three Self Movement Y. C. Tu, and Three Self National Secretary Li Chu-wen. They seem to have spent most of their time in Shanghai visiting factories, but they were entertained at a feast on June 12, and on June 14 there was a larger reception, with about 300 persons present, at which the visitors presented the greetings of the Hungarian churches. They had several discussion meetings with Y. T. Wu and other Chinese church leaders, at which the church work in each of the two countries was described and compared. "Both sides agreed that Christians ought to uphold socialism and world peace."

The June 22 Tien Feng which gives the above news has two pages of pictures of the Hungarians, one of which shows them at the Nanking Theological Seminary, and I recognize my old friend Dr. Andrew Cheng among the people in the picture.

"STREAMS IN THE DESERT"

This book of daily devotional readings by Mrs. Charles E. Cowman was translated into Chinese in pre-Liberation days, and is still being widely read by Christians there. The May 25 Tien Feng publishes a letter from a certain Li Hsing-hsiang, who says that he has read it through several times with profit, but lately has begun to doubt whether it is suitable to present conditions in China, and whether any of its ideas should be labeled "poison".

Jen Chung-hsiang undertakes to answer him in this same number of Tien Feng by pointing out that the book is definitely deficient and some of its ideas are poisonous. 1. It overemphasizes the opposition between God and the world. In warning Christians not to seek the approval of the world it comes dangerously close to condemning approval by the People, which today is an entirely good thing. 2. It stresses darkness, trouble, persecution, trial and sorrow, subjects which are not suitable in our present happy society. 3. Its attitude toward labor is not good. It assumes that we cannot be spiritual when busy with daily tasks, but we must withdraw into quiet and idle solitary contemplation. 4. Its attitude toward social life is not good. It assumes that the highest spirituality is found in being alone with God, instead of being with our fellowmen and working for them.

In the next issue of Tien Feng, for June 8, there are as many as six further contributions on this subject, with the most prominent place being given to Wang Feng-yi's statement sharply opposing Jen Chung-hsiang. 1. He contends that Jen's method of criticizing the book on the basis of certain isolated passages is not a fair one. 2. He challenges Jen's description of the book as stressing darkness, trouble, etc., and points out that the important word in the title of the book is not 'Desert' but 'Streams'. 3. The fact that some of the phrases used are not consonant with life in a Communist society should not be used to condemn the book as a whole, for every book written before Liberation shares that limited outlook, and yet there is much valuable in them that we should not reject.

Of the other five contributions, two stand up for the book, and three support Jen's criticisms. One of the two who support the book is rather half-hearted about it, but he points out that even in a Communistic society where other troubles are eliminated, people still get sick, and in sickness have depression of spirits, for which this book is a good antidote. Whether well people should read it is a question!

The June 22 Tien Feng, which is the last one received, continues the discussion with five more contributions, three condemning and two upholding the book. One of the two latter challenges the view that affliction is due to living in a class society -- once a classless society has been achieved, then affliction will be done away with. He points out that many afflictions are beyond man's power to control.

THE REFUGEE PASTORS DELEGATION

In March the International Council of Christian Churches brought to this country a delegation of four "refugee pastors" from the mainland who spoke in a big meeting in Seattle, and then went to Washington, D.C., where they testified before the House Un-American Activities

Committee about conditions on the mainland. Their testimony was widely reported in the American press.

The Tien Feng magazine for May 25 and June 8 sharply challenges the Christian character of this delegation, and points out in particular that its leader, Ch'eng Wen-hsiu (Samuel Cheng), was expelled from the ministry in 1936 for having contracted a bigamous marriage. During the war he went to Chungking and opened a bank, where he made a lot of money as a wartime profiteer. After the war was over he returned to Nanking and became an official in the Nationalist Government - Assistant Director of the Information Service. Along with other Nationalist officials, he withdrew to Taiwan before the Communist armies reached Nanking.

A checkup with the Secretary of the Mission Board in question confirms the above statement, at least as far as concerns relations with the church. Apparently however after reaching Taiwan he gave up his government position and was able to satisfy church workers there of the reality of his repentance, and accordingly was taken back into church work. But it is clear that he is in no sense a "refugee pastor", and moreover that any testimony he has presented is mere hearsay.

Tien Feng charges that the use by the imperialists of such a witness as Cheng Wen-hsiu is just an illustration of the old proverb that a drowning man grasps at a straw.

CRITICISM OF TIEN FENG

The June 8 Tien Feng publishes two letters from readers in which the magazine is taken to task for two different sorts of shortcomings. One objects to all this harping on things that took place several tens of years ago, such as the May 30 incident which we reported in our last issue. It asks the magazine instead to give them up-to-date material. The other criticizes the monotonous nature of the reports of church meetings. In one recent number, he says, "You had a report of a Three Self Meeting in Szechuan, and in the next number of a similar meeting in Kweichow, and except for the place names and the dates the two reports are practically the same. You ought to tell your correspondents how to write a report so as to make it interesting."

TEN YEARS OF "LIBERATION"

In May Shanghai celebrated the tenth anniversary of the entry of the Communist Army. Rev. George Wu, the Chairman of the National Christian Council and Executive Secretary of the Methodist Church, wrote a poem for the occasion which was published in the June 8 Tien Feng. It reads as follows:

Shanghai, glorious Shanghai,
You are the birthplace of the Party,
The home of the brave.
The adventurer's Paradise has become the grave of reactionaries,
The dark world of devils has become the heaven of men.
Once it was a city of consumption -- wine, women and song;
Now it is a new city dedicated to production.
Mighty are its workmen and its products
In building up the whole country.
One industrial victory follows another.
Forward! Forward without pause!
Glorious Shanghai.
Glorious brave people.

Suitable articles for the occasion have also appeared in many of China's newspapers. In these there appears a very rosy picture of the industrial situation in Shanghai, but since Peking has recently admitted that all those statistics of industrial progress were grossly exaggerated, we will only give a few samples. Wing On Department Store is said to do five times more business than before Liberation, the first television station is being built this year, 847 kilometers of new roads have been built within the city limits. It is claimed that as much steel is now being produced in one day in Shanghai as used to be produced in one year before Liberation.

Other articles reminisce on the progress of the Liberation Army ten years ago from Nanking

on down to Shanghai.

MISSIONARY NEWS

Recent deaths: Dr. C. Stanley Smith, formerly Vice-president of Nanking Theological Seminary, on August 15 in New York City; Miss Ruth Stahl, formerly Professor of Music at Yenching University, on July 9 in Pasadena, Calif.; Bishop John Hind, Mrs. B.W. Simpson, Miss M.I. Bennett, Miss M. Baldwin, Miss Nettie Darley, Miss S. Newton, Miss L. Bryer, Mrs. Kay, Miss Tabberer - the passing of these nine last-named was noted at the annual meeting of the Fukien Diocesan Fellowship (Anglican - CMS) at Church House, Westminster, May 5.

In the minutes of this Fukien Diocesan Fellowship, whose membership consists of Anglican missionaries formerly at work in Fukien Province, it is stated: "Our members at date number 118, having dropped from 132 since 1957. Of this number 11 are still on the field or on furlough."

Any ex-missionary lady interested in serving as Director of Religious Education of the Chinese Christian Church of New England is invited to get in touch with the pastor, the Rev. Peter Y.F. Shih, 54 Harvard Street, Boston 11, Mass. One with some knowledge of Cantonese would be preferred. A modest salary is provided.

The Far East Broadcasting Company is setting up a 100,000 watt Christian missionary radio transmitter at Okuma, Okinawa, which will direct radio programs to all parts of Communist China. The Company now has thirteen broadcasting stations, over which it broadcasts in 36 languages and dialects.

An August report from Hong Kong states that Catholic Bishop James E. Walsh is gravely ill in a hospital in Shanghai.

Miss Lelia Hinkley, former YW Secretary in China and more recently the very efficient placement Secretary for Chinese students in the China Institute in New York City, has now retired and is living in Boulder, Colo. It is a matter of regret that the China Institute has not been able to appoint a successor to care for the important work of job placement.

CHURCH NEWS

We now have definite word from Peking that former YW Secretary Li Teh-chuan (General Feng Yu-hsiang's widow) long ago renounced all allegiance to the Christian faith, and some months ago became a member of the Communist Party.

Congregational pastor P.H. Wang, who was made President of the Yenching Theological Seminary at the time of its reorganization several years ago, is now reported to be out of work, having offended the authorities by being too outspoken.

A Peking church member, who attends church there regularly, on a recent trip to Hong Kong described conditions by saying that the churches in Peking are not growing, and that there are few young people present in them. He felt that the scant attendance justified the reduction in the number of open churches.

Church workers in the Wuhan area met on May 30 and discussed three subjects: Manual work, literary work, and studies. In regard to the first, it was decided that the first group of four should go now, and that in the future assignments would be made for from one month to a year, depending on the individual case. As to the second point, they agreed to write down all the instances of imperialist aggression in church work in the Central China area, and edit them for publication. On the third point, they emphasized the importance of the individual "home work" of each student in essay writing.

66 church workers and 178 laymen of Tientsin met together May 21-24 to consider the work of the past two years, perfect their church organization, and plan for the future. Pastor Cheng Hsi-san gave the report on the past two years' work, and made recommendations for the future. He was afterwards elected Chairman of the new organization. Church workers have been taking an active part, both in harbor construction and in regular factory work. A committee of 66 was elected, which presumably is now the governing body of the Tientsin churches. Among the accomplishments of this four day meeting it is especially noted that they now have a better understanding of the government's religious policy. (It is strange how often this phrase crops up in the reports of church meetings. The constitution states simply, "There shall be freedom of religious belief," and it is hard to see how this should require constant elucidation, with each time the participants claiming to understand it a little better, and yet always still needing more light. Very evidently the constitutional guarantee doesn't quite mean what it says.)